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that I have some women at hand—daughters, nieces, orphans. I attract to me the peĩtos whom I covet. I distribute my women, and these peĩtos cease to be the peĩtos of my neighbor to become mine. The obligations of the peĩto are not heavy. He is required to obey when his patron commands him to go a hunting, a fishing, to clear and burn new clearings, to clean up old ones, to cut paths, to undertake commissions, to accompany travellers; but he is not required to cultivate the clearing of his patron. He has, besides, his clearing, the products of which his patron has no right to touch.

“The peĩto, far from being a slave, is treated like a younger member of the family. With age he comes to have peĩtos himself and to become a patron. It is, besides, always lawful for him to leave the village and go and make his hut and clearing farther away. He would be the tamouchi of his village of one hut.

“The tamouchi presides at fêtes. He has in reserve a great collection of feather ornaments for the grand dances. It is he who has the custody of these ornaments, which, when the day comes, he lends to the peĩtos of the village and even to tamouchis less well equipped. The peĩtos make only little ornaments for the dance, which remain their personal property. The collection of grand ornaments passes from father to son, and thus finally comes to fall into the hands of a peĩto. It is rarely that the Indians consent to sell it. This family collection—the sole object which Indian heredity bequeaths, the goods of every one being burned with the cadaver—ends by being burned with the cadaver of a proprietor dying without male posterity.”

In former days there was a general tribal chief—the Yapotoli. But few of these remain, yet the Indians declare that they would like to have the institution re-established by the French government.

P. TRACY.

The Indians: Their Manners and Customs. By John McLean, M. D., Ph. D. (*Robin Rustler*). With eighteen full-page illustrations. Toronto. William Briggs, 1889. 16mo, pp. x, 351.

In this little volume the writer embodies the experiences of nine years spent as a missionary among the Blackfeet of the Saskatchewan, in British America. He describes in a popular manner the varied phases of Indian home life, with the ceremonies and customs relating to war, marriage, death, hunting, and medicine, par-

ticularly of the tribes with whom he is personally acquainted, who are among the most primitive Indians on the continent. While of no great scientific depth, the book is of just the character to interest the general reader who wishes to get an idea of the Indian as he is. The author has no prejudices or theories to bolster up, but describes things as he finds them, and shows clearly that the Indian, while not the hero he has sometimes been painted, is yet a man with all the possibilities of manhood and quick to appreciate honest treatment. The chapter on "The Indian Problem" is worthy a careful reading. That on Indian literature is a good summary of what has been done in the way of translations and syllabaries from the time of the early Spanish missionaries down to the present day. It may surprise many to learn that three distinct syllabic alphabets are now in use among the North American tribes, viz., the Cherokee, the Cree, and the Tukuth of Alaska, besides which we have the Micmac hieroglyphs in Nova Scotia.

JAMES MOONEY.

The following is a translation of a circular recently received, relating to the Anthropological Congress to be held in Heidelberg :

HEIDELBERG, *May*, 1889.

62d Assembly of German Naturalists and Physicians, at Heidelberg,
September 17-23, 1889.

By request of the managers of the 62d Assembly of German Naturalists and Physicians we have undertaken the preparation for the sessions of the section for ethnology and anthropology (section 8), and have the honor hereby most earnestly to invite *co-workers* to take part in the proceedings of this section. We would request at the same time that announcements of papers and treatises be sent in at an early date. The managers intend to send out a general invitation, in the middle of July, and, should it seem desirable, to publish in the same connection, at least in part, a prospectus of the sessions of the section.

Prof. CASPARI,

Secretary, Leopoldstrasse 31.

Professor AUGUST EISENLOHR,

Chairman of Introduction,

Heidelberg, Neuenheimer Landstrasse 36.